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Certainly there seem to be here two or three unmistakable suggestions of Peter Ibbetson's curious faculty and experience. For another element, that of the continuity of his dream-experience, we may turn to Bulwer's *Pilgrims of the Rhine*, Chapter xxiii, entitled, "The Life of Dreams." There the "enthusiast" tells how he

"began to ponder whether it might not be possible to connect dreams together . . . to make one night continue the history of the other, so as to bring together the same shapes and the same scenes and thus lead a connected and harmonious life not only in the one half of existence, but in the other, the richer and more glorious half." "Oh [says one of Bulwer's characters, after hearing his story] could the German have bequeathed to us his secret, what a refuge should we possess from the ills of earth! The dungeon and disease, poverty, affliction, shame, would cease to be the tyrants of our lot, and to Sleep we should confine our history and transfer our emotions."<sup>1</sup>

Du Maurier's personal contribution and enrichment of the basic notion consists in his blending of the dream-lives and dream-loves of Peter and the glorious Duchess of Towers. One need not suppose any hint or suggestion for this, but it seems quite possible that Du Maurier may have been reading some of the cases of "coincident dreaming" reported in the current works<sup>2</sup> treating of those strange goings-on in that queer borderland of hypnotism, somnambulism, suggestion, telepathy, and what-not, in which we all are—or have been—so interested.

It is somewhat curious that no work on dreams, even James Sully's pleasant article "Dreams as related to Literature" (*Forum*, vii, 67) mentions Nodier's *trouvaille* or Bulwer's romance. Considering the important part dreams have always played in literature, it would seem as if this use of them in a new direction by Bulwer and Du Maurier should be recorded. Indubitably we have in Du Maurier's story the ultimate fine flower of dream-romances, and an admirable example of a *genre* rare in our literature—the fantasy.

And Nodier's little article was, no doubt,

<sup>1</sup> Did Bulwer owe this idea to his studies in occultism?

<sup>2</sup> E. g. Podmore, F. *Apparitions and Thought-Transference*, Chap. x.

the cup which held the acorn from which the oaktree grew.<sup>3</sup>

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### EXPLANATION WANTED.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—I should be glad if any Keltic scholar would explain the Gaelic words in the following stanza from 'The Howlat':—

"Sa come the Ruke with a rerd and a rane roch,  
A bard owt of Irland with Banachadee;  
Said, 'Gluntow guk dynyd dach hala mischy doch;  
Raike hir a rug of the rost, or scho sall ryiue the l  
Mich macmory ach mach mometir moch loch;  
Set hir doune, gif hir drink; quhat dele alis the?  
O Deremyne, O Donnall, O Dochardy droch'—  
(Thir ar his Irland Kingis of the Irischerye—)  
'O Knewlyn, O Conochor, O Gregre Makgrane;  
The schenachy, the clarschach,  
The ben schene, the ballach,  
The crekery, the corach,  
Scho kennis thaim ilkane.'"

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### LUTHER OM MESSENS CANON.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—In one of his annual reports,<sup>1</sup> Chr. Bruun gives an account of a rare book from the Danish reformation, a translation by an unknown hand, of Luther's "Vom dem Grewel der Sillmesse: so man den Canon nennet." The full Danish title is: "Om den grum=/me forferdelige Tiende Messe/ som Papisterne bruge i deris /latine Messe oc kallis/ Canon. /Morthen Luther/ I Magdeborg /MDxxv./ It is accurately described by Bruun as "in very small quarto, consisting of 16 sheets, unpaginated. . . signed Aij to D . . . 31 lines to the page. . . There are two copies in the Royal Library; the one complete belonged to Suhm, the other to Hielmstjerne. Resen had another copy." The missing portions in B. are the title page and in the preface, pp. 5 and 6.

<sup>3</sup> Since writing the above. Dr. W. Hand Browne has told me of a dream-romance, involving the notion of continuity of the dream-experience, which appeared in the *New York Times* about the year 1875.

<sup>1</sup> *Aarsberetninger fra det Store Kongelige Bibliothek, 1869-74.*

Several years ago, while in the Royal Library, my attention was called to these two books and an examination of the first page of each showed a number of slight variations not noted by Bruun in his otherwise detailed account. This discovery led me to compare the two carefully, with the result that the variations were found to be confined to the preface, the body of the work being the same in both copies. While such differences in early books are familiar enough from our own literature, even as late as Shakspeare, and by no means presuppose different editions, this case seems to be of special interest from the fact that the divergences are confined to a portion of the work. The reason for this I am wholly unable to state or even roughly to surmise, nor am I aware of any other instance of the kind.

All the divergences clearly fall under the head of printer's changes, substitutions of letters and differences in spacing and punctuation. Giving the forms in A, the complete copy, first and then those in B, and supplying pagination and line, the variations may be stated as follows :

Page 1; oc- och<sup>3</sup>, och- oc<sup>5</sup>, ath- at<sup>5</sup>, line ends with ath- with hwn<sup>5</sup>, ath her- at her=<sup>8</sup> dem/- dem<sup>11</sup>, fatti=-fatti<sup>16</sup> wehriste- wehris<sup>19</sup>, ordinantz- ordinand<sup>21</sup>, Almuen- almw<sup>23</sup>, skul, skulle<sup>24</sup>, skickel- skickelse<sup>25</sup>, . -space<sup>28</sup>, Oc- och<sup>30</sup>.

Page 2.—Christelige- christelig<sup>1</sup>, vile- viller<sup>12</sup>, Da- Daa<sup>14</sup>, och- och<sup>16</sup>, Oc- och<sup>17</sup>, swar- suar<sup>18</sup>, bespottel- bespottelse<sup>18</sup>, oc- och<sup>19</sup>, varre- vaare<sup>24</sup>, bespottel- bespottelse<sup>24</sup>, ladet- lad et<sup>27</sup>.

Page 3.—oc- och<sup>2</sup>, lenger- lenge<sup>4</sup>, vanwittighed- vanuittighed<sup>5</sup>, wforstandi=-wforstandighed<sup>5</sup>, fingre- line ends with dem<sup>6</sup>, och- oc<sup>7</sup>, omgengel=- omgengelse<sup>14</sup>, det- line ends with dem<sup>16</sup>, till- til<sup>19</sup>, de- line ends with i<sup>19</sup>, cap.- ca.<sup>20</sup>, døden- line ends with samtøcke<sup>20</sup>, ath ware- athware<sup>23</sup>, oc- och<sup>24</sup>, till-til<sup>26</sup>, till-til<sup>27</sup>, ath- at<sup>29</sup>.

Page 4.—huad- hwad<sup>1</sup>, oc- och<sup>6</sup>, pa- begins the following line<sup>6</sup>, lade- begins the following line<sup>7</sup>, och- oc<sup>17</sup>, til- till<sup>18</sup>, ehwor- ehwor<sup>20</sup>, de synis- desynis<sup>21</sup>, Och- Oc<sup>21</sup>, meddeler- medlere<sup>23</sup>, til- till<sup>25</sup>, doden- døden<sup>27</sup>, swmmen- sum-

men<sup>28</sup>, oc- och<sup>30</sup>, komme- komme<sup>30</sup>, oc- och<sup>31</sup>, skyld/- skyld<sup>31</sup>.

Page 7, the last of the preface, is the same in both copies.

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### THE OLD ENGLISH OPTATIVE OF UNEXPECTANT WISHING.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—It is generally assumed that sentences of the form, "O that Ishmael might live before thee!" (Gen. 17, 18), corresponding to Latin sentences beginning with *utinam*, do not exist in Old English, or at least that there is no clear evidence of their existence. Thus Mätzner says (*Eng. Gram.* 3, 430): "Der älteren Sprache sind Sätze dieser Art, worin *that* dem Lat. *utinam* entspricht und die einen Hauptsatz mit dem Begriffe des Wunsches voraussetzen, fremd." He cites only: "And þæt nān man nenne man ne underfō ne længe [var. l. nā leng] þonne þrēo niht (*Legg. Cnut.* I, B. 25)." Koch remarks (*Hist. Gram.* 2, 46): "Der Optativ oder Conjunctiv des Präteritums mag ursprünglich die Aussage als eine solche hinstellen, deren Verwirklichung der Sprechende wünscht, wahrscheinlich schon im Ags., etwa wie: "Wālā, āhte ic mīnra handa geweald (*ach, hätte ich doch meiner Hände Gewalt*). C. 23, 32." Köch's example is not very conclusive, for Mätzner cites it as an example of a conditional sentence (3, 485): "Ahte ic mīnra handa geweald, and mōste āne tid ūte weorðan, wesān āne winterstunde, þonne ic mid þīs werode—." Mätzner's example does not conform to the instances that are familiar in modern English, because we should not naturally class it as a *utinam*-sentence, but rather as an elliptical sentence of command.

I have, however, found an example to which I believe no exception can be taken. It occurs in the Hatton MS. of the *Cura Pastoralis*, p. 445 of Sweet's edition, and is a translation of Rev. 3, 15: "Ealā, wære hē āuðer, oððe hāt oððe ceald!" Perhaps further search would bring other instances to light.

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